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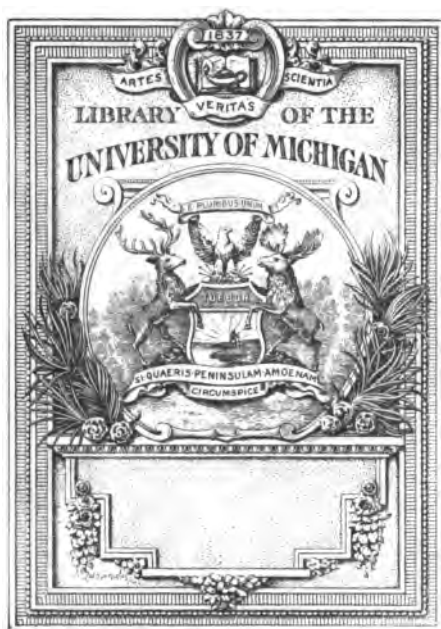
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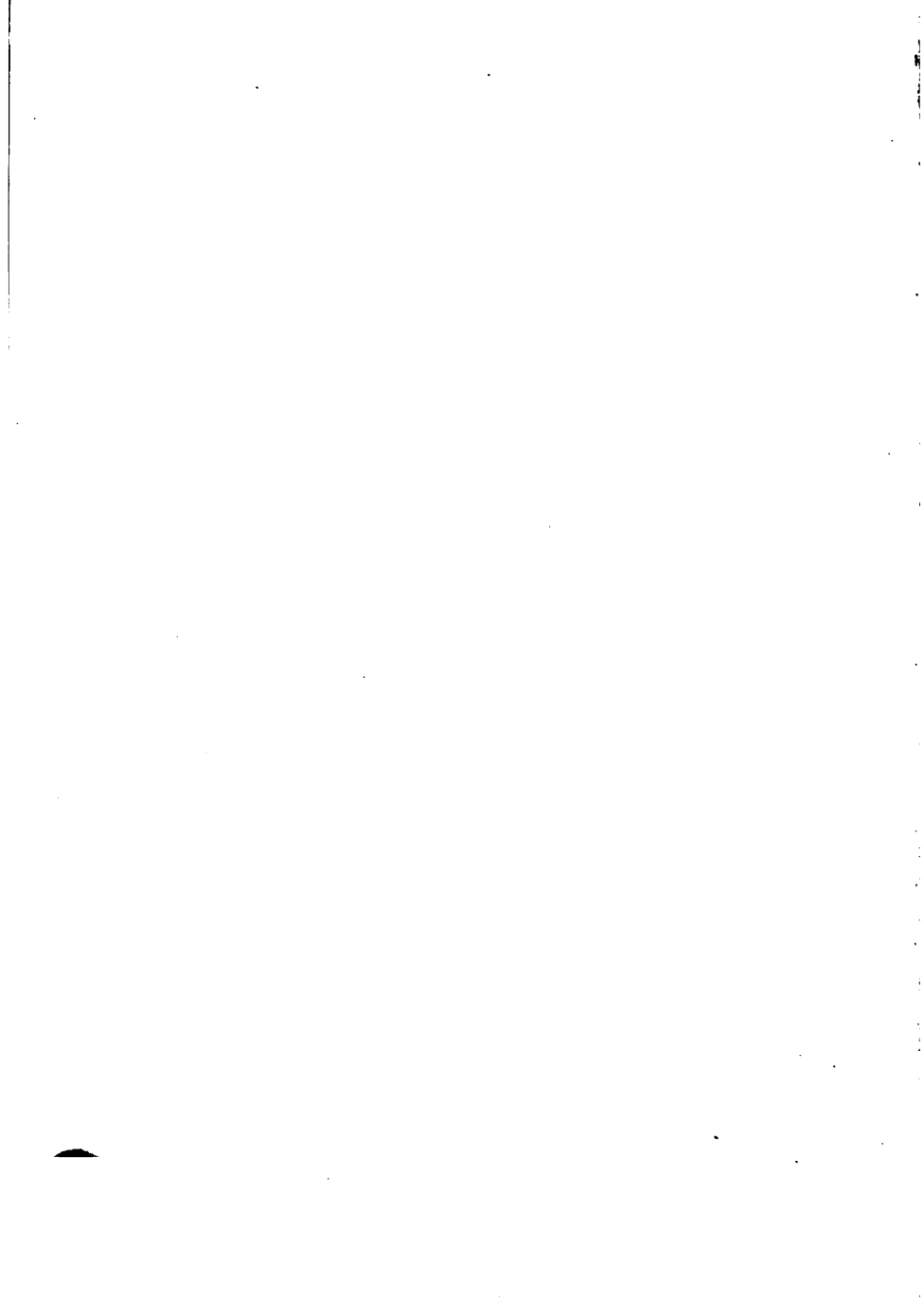
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# BIYONDE CIFRUN

(BEYOND ZERO)

BY  
GEORGE D. BUCHANAN  
1910



BOSTON  
BUCHANAN & COMPANY  
1911

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*a.m. 9*

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**BIYONDE CIFRUN  
IS  
FOUR FOLD**

**NOVEL  
SCIENTIFIC  
ETHICAL  
AND  
PROPHETIC**

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## BIYONDE CIFRUN

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### SYNOPSIS

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**PRELUDE.** The new ever growing within and without the old. The immortality which we see and know.

**CHAPTER I.** The presence of matter does not exclude all else, nor always affect the ingredients which co-exist within it. How the forts of the future must be built.

**CHAPTER II.** A side excursion. Man has more than five senses. Every man his own maker, preserver and destroyer. First glimpses of the cifrun.

**CHAPTER III.** The cifrun in relation to speed of whirling objects. Why planets are self-sustaining entities. How planets grow and wane. The rings of Saturn as visible cifruns.



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**CHAPTER IV.** The cifrun in relation to light. Unreliability of impressions received by direct rays of light. Rays which impress the intellect instead of the eye. A trip among the stars.

**CHAPTER V.** The cifrun in relation to heat. Sound, light and heat only different manifestations of the same force, each being simply biyonde cifrun from the other. Possibility of matter existing in other forms than solid, liquid and gas. The fourth and fifth dimensions. A profound problem confronts the human race. Investigation limited only by cifrun ultra.

**CHAPTER VI.** The cifrun and its recurrence a universal law. Cifruns in vegetable and animal life. Our best friend a little white animal almost worthy of worship. What we are and what death is. Importance of the life this side the grave. A prophecy of a new doctrine. Its source and natural birthplace.

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# “BIYONDE CIFRUN”



## PRELUDE

**A**MONG the smouldering embers of the old may ever be seen the glimmerings of the new. Only that which is basic endures. All else grows old, recedes and vanishes. Forts as well as fortresses, temples and towers, alike, crumble and disappear. Monuments serve as memorials only for a while, then both they and that for which they stood are lost.

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Doctrines follow doctrines, creeds follow creeds, then perish. Things and beings come and go. He who clings tenaciously to the old and tries to perpetuate it passes with it into decay. But disorganization and reorganization, cleavage, dissolution and recrystallization, involution and evolution, contraction and expansion, decay and growth, destruction and creation succeed each other ever. Every action is confronted by reaction. Out of the old, within the old, this side and beyond is ever growing the new. Contiguous with death is an immortality which he who does not close his eyes may plainly see. Species merge rather than become extinct. Whether or not the individual dies, the race lives on. And thus the struggling tide of life forever ebbs and flows.

## CHAPTER I

A ramble among the sciences and creeds together with a glimpse about us reveals faint glimmerings of a new epoch which is already dawning.

But before starting upon the fascinating mental excursion which lies just ahead and which carries to the border of the new state, it will be best to prepare the mind somewhat for the realm which it will then be invited to contemplate.

First. Luminiferous Ether, that medium which pervades space and matter alike, was once regarded as being so rare as to approach near to being absence of all existence. But it has been demonstrated that in at least one respect it is almost if indeed not as dense as steel. But it is so different in its nature from solids,

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liquids and gases, that it can and does occupy the same space at the same time with any of these three forms of matter, just as a transparent substance, light, heat and magnetism, by their widely different natures, may and do all co-exist.

By repeating more concisely and extending the claim just made, the mind will be better fitted to accompany in the plunge that will then be made so deep into the labyrinth of nature's intricacies that not all will consent to accompany, but which may suggest the region in or near which to look for the key which will unlock some of the present mysteries of the universe.

Matter (solid, liquid or gas), light, heat, luminiferous ether, electricity and the forces inherent in it, attraction (atomic, molecular, etc.), and that basic principle or force which creates atoms and is therefore the basis of all material existence, together with that marvelous principle or

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force which organizes atoms into living cells and therefore is the basis of all life, are all so different in their natures that they may and do all occupy the same space at the same time. Indeed it would not be far from the truth to say that they all co-exist everywhere and forever.

But few of the laws which govern them, or rather the laws which they enforce, are yet understood by the human race.

Under certain conditions, fragments of some of these may move about through any or all of the others without displacing or even disturbing them, while under other conditions one class or group may act upon one or more of the others and displace, transform, or deflect them from their courses. The transmission of messages through granite walls and raging storms by means of wireless telegraphy, is evidence that neither solid rock nor atmos-

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pheric disturbance obstructs so as to prevent the transmission of waves or flashes through luminiferous ether. The fogging of sensitized plates in rooms adjoining those in which x-rays are being developed is proof that that invisible force or ray also penetrates ordinary walls or petitions of solid opaque matter. With such ease are the metals and rocks now penetrated that the forts of the immediate future must be built of mica and that around magazines and the sparkers on flying machines instead of around the men.

Upon the other side, many kinds of rays of light traveling through luminiferous ether may, under certain conditions, be deflected and reflected by matter. Different forms or conditions of heat may be transported from one place to another by means of material objects in which they may be temporarily making their abode; while in turn, under other



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conditions heat possesses a peculiar power which enables it to move matter.

Some of the more massive, as well as the most acute joys of sentient beings are the result of absorbing, utilizing, conveying, transmitting and nurturing special and specific forms of the life-giving principle or force, while in turn, it is that principle's business and one of its chief joys to build sentient, rational, volitent beings. We eat, digest, assimilate, expand, sub-divide, nourish and protect, and thus find pleasure in evolving specific forms of organic life. We plant, reap and garner — aye, even we ourselves move about and thus transport it, while contiguous with progenity is immortality and the parents' keenest joys, most massive pleasures and brightest hopes.

## CHAPTER II

The foregoing leads so near to a most

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interesting glen of thought, that it is well worth the time that it will require to digress far enough from the main line to view it.

Every man has been his own purchasing agent, architect and builder of himself, even from biyonde cifrun, if, indeed, he has not actually been his own creator; and all this the result of his own choice and volition.

Whether or not, individually, he actually creates some of the atoms with which he builds himself, he is an inseparable part of that force which does, and chooses, gathers, prepares, arranges and organizes them into living cells, and these into tiny co-workers and tissues, and these into colonies and machines which they and he construct for the purpose of enabling them, which are himself, to deal directly with the material world.

As he builds, he interweaves these ingredients into beautiful garlands, as it

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were, and binds them all together into that most wonderful being, the sentient, rational, intellectual volitient soul — the living man — himself as he is. He is constantly changing and remodelling himself in order to adapt himself to the ever-changing conditions which environ, surround or confront him, or as the result of sacrifices made in order to attain ends which he presumes to be worth the price.

He adds new organs, or adapts to new functions as he needs to assist him to accomplish that for which he strives, and is ever tearing down and casting away such of himself as he does not use.

As he adds new organs, he adds new attributes, thus ever striving to advance to higher planes. He has long been conscious that he has attained five senses; touch, taste, smell, hearing and sight. But either in his effort to provide for constant inspection and guardianship of all his parts, he has developed, or in his

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closer analysis of self has discovered that he now possesses other senses. As he lies upon his couch in what seems to be total darkness and silence, with eyes closed, apparently without a motion or sensation of touch, taste, hearing, smell or sight, he feels plainly the existence of his different parts. As he thinks of hand, finger, eye or foot, he senses them and knows that they exist. This is accomplished by a sixth sense which has been acknowledged and named muscular feeling.

A further analysis of man's sentiency reveals another most interesting sense. As he stands or moves about in what seems total darkness, he senses the approach of other bodies and can even distinguish between organic and inorganic objects before he detects them by any of the five senses already named which deal with the outer world. A well organized close observing blind man, as he walks

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along knows when he is passing objects and can even distinguish between a board fence, a stone wall and a post.

He can also tell whether he is approaching or receding from a wall or building, and can discern vaguely its outline. This he accomplishes by means of a seventh sense which seems to contain some of the elements of the others but is more than a grouping of them. It is more massive.

The sensation upon the ear is that of feeling rather than of hearing. There is at the same time a sensation upon the eye as if rays of a peculiar nature were emanating from the object. But this is felt through the skin as well, together with a sensation of mingled attraction and repellant which gives a perception akin to seeing objects through the skin and feeling them without touching them. Thus far this sense seems to exist only in the upper part of the body. Hence a blind man who can walk past buildings,

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walls, fences, posts and trees with comparative safety may step into a ditch, fall over a precipice or tumble down stairs.

Whether the sensations of this seventh sense are the result of aura, or rays not yet understood which emanate from the objects themselves, or from attraction of the object mingled with atmospheric resistance, or that the objects obstruct or reflect in a measure the terrific noise, vibrations or disturbance of the universe, remains for future investigators.

Those who have not yet evolved sufficiently to perceive the presence of objects by the means described in the foregoing, may question the truthfulness of the statements there presented. But that some human beings have already attained the seventh sense is unquestionable.

Telepathists claim the power to receive thoughts, feelings and emotions of others even at a distance, through other than the ordinary channels of transmission

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or sensation. If their claim is true, they receive those thoughts, feelings and emotions by means of an eighth sense which differs from all the others.

Mesmerism is closely allied to and is partially dependent upon telepathy, but is further reaching and in this may be regarded as implying and including a ninth sense.

Spiritualists and clairvoyants claim still another sense by means of which they receive thoughts and messages from those who have passed on biyonde cifrun.

Clairvoyance is so closely allied to spiritualism that it will not be considered separately.

Lastly, mysticists claim a sense by which they receive information, inspirations and supernatural powers directly from a creator and controller of everything.

Whether or not the absent ones are conscious of having transmitted any

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messages will not here be either affirmed or denied. But the impressions received by telepathists, mesmerists, spiritualists, clairvoyants and mysticists are just as real, and the messages, feelings, emotions and inspirations are received in actuality just as much as are the ordinary experiences of every-day life.

Many will contend that telepathy, mesmerism, spiritualism, clairvoyance and mysticism have to do entirely with the mind and therefore should not be classed with the senses. But while no strong contention will be made, they are all obscure, without definite outlines and seem to lie partially within or at least touch the four realms — the senses, the intellect, the emotions and the will — and are here listed with the senses in order to complete the list and mention all the different means by which sentient beings receive impressions.

But let them be classed as they may,



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these five mystic attributes, whether sensual or psychical, real or fancied, being occult in their natures are especially fitted to serve charlatans, deceivers and impostors who have made them the greatest sources of plunder and imposition that the world has ever known. No claim for them seems too extravagant to be accepted by the credulous who when duped, anxiously contribute their all to pillagers and despoilers and believe that by so doing they receive in return, information from biyonde cifrun and purchase mortgages on eternity.

But while man busies himself adding new organs, developing and adapting already existing organs to new functions, thus gaining new powers, he is constantly eliminating others as well. His tonsils and appendix, if, indeed, not his spleen, have remained idle so long that he has entirely forgotten what he built or used them for, and, in order to relieve himself

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of the burden of carrying them around, is tearing them down and throwing them away as fast as he can.

Partly on account of laziness, but more on account of ignorance and haste to accomplish other things, some of the more mentally restless tribes of men choose soft foods, thereby relieving themselves of much use for teeth. Already a strong tendency toward discarding the teeth has manifested itself among these tribes. Dentistry serves only as an artificial check to decay in the individual. The inherent tendency of these tribes under prevailing conditions is toward discarding the teeth, and unless they return again to foods which require more powerful grinding than soups, jellies and puddings, their progeny will soon degenerate into a toothless race.

In order to grow good teeth they must be fed and given proper exercise, especially during childhood.

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But while man eliminates organs and appendages by non-usage, he also impairs and destroys by imprudent, too extravagant or harsh usage.

Teeth are broken by efforts to crush substances which are harder than they. Fingers, arms, legs and backs are broken, and muscles are sprained by attempts at resistance beyond their capacity. Organs are overworked and destroyed ere they are fully developed. Eyes are overtaxed or impaired by too arduous use in insufficient, too intense or improper quality of light. The lures of ambitions, appetites and passions lead to over-exertion, over-indulgence and excessive sacrifices of self. The heart is driven beyond its capacity by the emotions, alcohol or other stimulants and finally succumbs. And thus the average man and woman become wrecks in what should be their childhood.

Awake, O you lazy ones. Bestir your-

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selves before you wither and vanish. Halt you impetuous, heedless ones. Stop your wreckless mad rush toward your own destruction. Both lethargy and intemperance destroy. It is better to build than either to deteriorate or to demolish. Temperate and prudent feeding and exercise of your powers are the means by which you may build and improve self.

But martyrdom is not always without its reward. For he who attains that for which he strives reaches his goal, even though it be by the sacrifice of the machine with which he accomplishes his purpose, even to the extent that that machine be himself.

But whether or not the reward is worth the sacrifice necessary to attain it, should be considered before making the sacrifice. For when once done, no atonement can repair. Nature is exacting. She demands her price. It is better to forbear than to mourn.

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When a man becomes dissatisfied with himself, he should bear in mind that he is the product of his own labors. He should find little fault with other than himself. He was born at his own solicitation, when and as he would. If he has deteriorated instead of developed to a higher plane than that of his ancestors, the fault is mostly his own, even from biyonde cifrun.

## CHAPTER III

As a further preparation, three other elements will be considered before embarking for the direct trip to the capitol which stands at the terminal of this tour.

There is much evidence that when a whirling material object, be it a solid,

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liquid or gas, attains a certain speed, which seems to depend upon other qualities or conditions together with volume and weight, some of the laws which govern it, or rather some of the forces, developed by it below that rate of speed seem to change, some of them even becoming reversed and the object becomes a self-sustaining entity by passing a point in rate of speed (the zero or cifrun) where the development of centrifugal force (that force which tends away from the center) ceases and centripetal force (that force which tends toward the centre) is developed both within and beyond certain radii. But at the terminals of those radii it seems to surround itself with a belt or cifrun which separates it in a measure from everything else and at which points it repels, although it attracts at points both within and beyond.

The first tendency of a whirling object toward becoming a self-sustaining entity

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is familiar to every boy who has rolled a hoop or twirled a top.

A still stronger tendency toward that end is manifested in the gyroscope which seems to plainly contradict some of the commonly accepted theories concerning gravitation and which shows a strangely contradictory action upon the needle at its poles.

The following illustration, No. 1, is designed to show changes of direction of forces developed by different rates of speed.

A—Moderate speed develops tangential force which tends to throw off particles at a tangent.

B—More rapid speed develops centrifugal force which tends straight from the center of the revolving object.

C—Transcendent speed develops centripetal force which tends straight toward the center; that is, develops attraction or gravitation.

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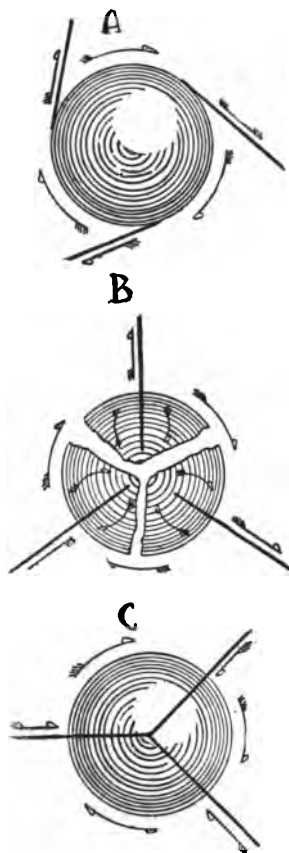


Illustration No. 1



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The illustration B represents a revolving object which has attained a rate of speed which touches its cifrun, and conditions within itself not permitting it to proceed further, it turns or falls back, by bursting into smaller entities which continue to whirl in the same direction, but whose cifruns are further on.

The illustration C represents a revolving object which has succeeded in passing its cifrun of speed.

The arrows below the line in illustration No. 2 show the zones of attraction and repellency as developed by the revolving object represented at D. The arrows above the line show those of the object represented at E.

At the point represented at F in the above diagram there is another repelling force in addition to that of the cifrun at which this treatise is directed, by reason of the opposing forces of contiguous contrary motions as shown by the long

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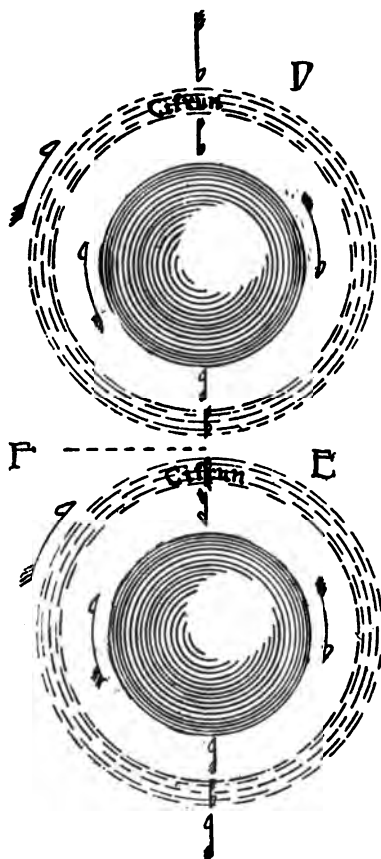


Illustration No. 2

## BIYONDE CIFRUN

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arrows outside the cifruns. But at that point also stands a zero—so it is still within the range of the subject here under consideration.

The contentions are that between the inner walls of the cifruns is attraction while at the points of the cifruns themselves is a tendency to repel.

This law is universal, extending to liquids and gases as well as solids. The purling of water and of smoke is but a manifestation of a tendency.

The rings of vapor and smoke which are sometimes produced by sudden puffs of locomotives, or by tobacco smokers, result from this general law. The force which forms them is developed by a circular column of mingled air and smoke whirling or revolving rapidly around its core as the axis, and having passed biyonde cifrun, becomes in a measure, a frail, transient self-sustaining entity, but by reason of the direction of its revolu-

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tions tends to constantly enlarge the circle and thus weaken itself until it finally falls back again from biyonde cifrun and vanishes.

Planets are perfect specimens of revolving solids which have whirled on biyonde cifrun as regards speed and become self-sustaining entities (relatively of course, hence their poses; nothing is absolutely independent of everything else.)

The rings of Saturn or the spaces between them are visible cifruns.

A whirling body insists upon a pose as regards gravitation or attraction of other matter. The pose varies with the rate of speed at which the body is revolving.

In this treatise this force will be named axispose.

The effects of this force are seen in a whirling top and can be plainly felt by taking a rapidly revolving gyroscope in the hand and turning it quickly in differ-

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ent directions.

This law becomes at once an important factor in aviation. Lives will be sacrificed by ignoring these forces in the rapidly revolving cylinders of the engines in flying machines.

Were it possible to change the direction of the axis of a planet, it would upon being released proceed immediately to swing back to its normal pose unless its speed were changed.

## CHAPTER IV

In order not to disappoint those whose interest thus far has been in the secondary subjects rather than that to which these were designed to lead, it is only fair that the elements thus introduced should be more fully considered before entering wholly upon the real subject which is basic in nature, and for that reason is of

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more worth, although it may not be so fascinating to the average mind as the decoys which were presented for the purpose of catching and holding the attention until several phases of the primary principles aimed at were presented and partially considered. This now having been accomplished, another secondary subject will be taken up and considered.

A short trip among the stars, with Light as the vehicle, will further prepare the mind for the final excursion. But as pupils of the old school peer deep enough into the subject now being treated, they may get a glimpse of a new doctrine, in both science and ethics, toward which the world is tending.

The consideration of the so-called fixed stars is not beyond the province but is beyond the design of this treatise. It covers all to say that they are governed by or rather are the result of the same law herein aimed at.

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Astronomers have failed to account for either the aspect or behavior of comets, partly because they have made the grave error of regarding these charming visitors as being solid opaque bodies similar to planets. Moreover, only crude instruments have yet been built with which to observe comets, which as material objects may, after all, be as deceptive as the aurora borealis, and their positions as uncertain as the images of mirage. Thus far, much that has passed as astronomy has been simply the chasing of phantoms, brilliant spectres and optical ghosts.

In studying objects by means of optics, it is necessary in order to arrive near enough truth to entitle to respect, not only to make due allowance for different conditions, but to differentiate between different kinds of rays of light together with the laws that govern each.

It is at least partially true that with some kinds of rays which submit to

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reflection or refraction at all, that the angles of incidence and reflection are the same.

But the laws governing refraction are different, so that in equal incidence of different kinds of rays there is often quite an inequality of refraction. If this were not so, there could be no such effect as prismatic colors nor any such spectre as the rainbow. Furthermore, it is known that there are at least two species of rays which travel on in a straight line under all circumstances, seemingly heedless of what they encounter on their way, while others may be deflected and reflected so as to be tied in knots or interwoven into fantastic forms with themselves or with each other.

It will be well to bear in mind at this point that on account of refractiveness, direct rays of light traveling in straight lines are exceptions to the general rule, and are indeed rare because of the vary-



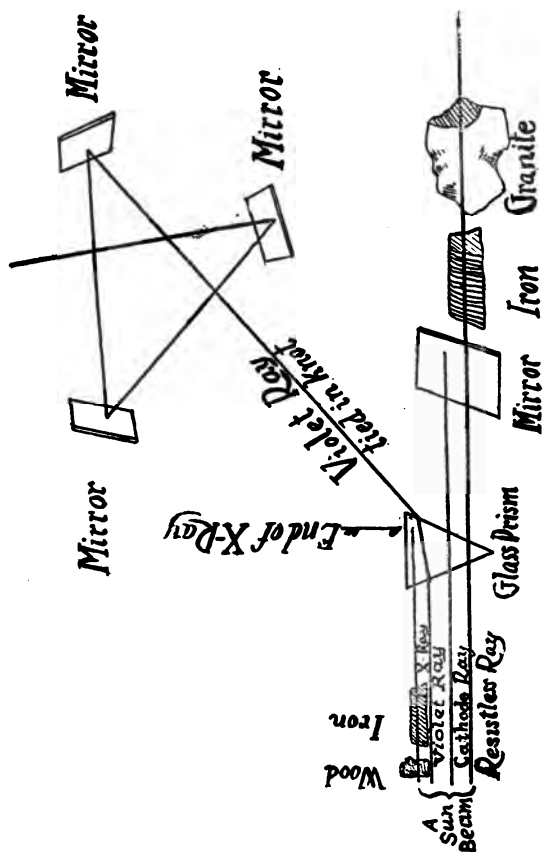


Illustration No. 3

## BIYONDE CIFRUN

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ing conditions which they encounter at every point while in transit.

Mention will be made here of three laws which cause details of outlines to disappear from our vision, according to distance and quality and quantity of illumination, so that neither the shapes of opaque objects can be determined by the shapes of their shadows, nor the shape of an aperture through which a group of rays pass be determined at any very great distance.

Country boys grow familiar with these facts as they watch the shadows of passing birds, and as they view with astonishment and wonder, the bright round spots of sunlight on the barn floor, and note that the rays of sunshine which produce them, are admitted through long narrow cracks or apertures, between shingles or weatherboarding.

A beam of sunlight admitted through a crack a half inch wide and three inches

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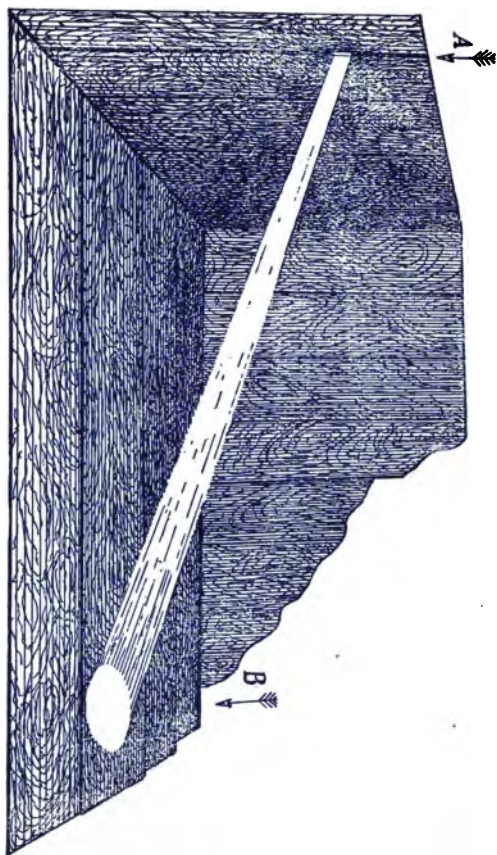


Illustration No. 4

## BIYONDE CIFRUN

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long, as represented at (a), in illustration No. 4 will produce a round spot on the floor at (b), at about fifty or sixty feet, perhaps less.

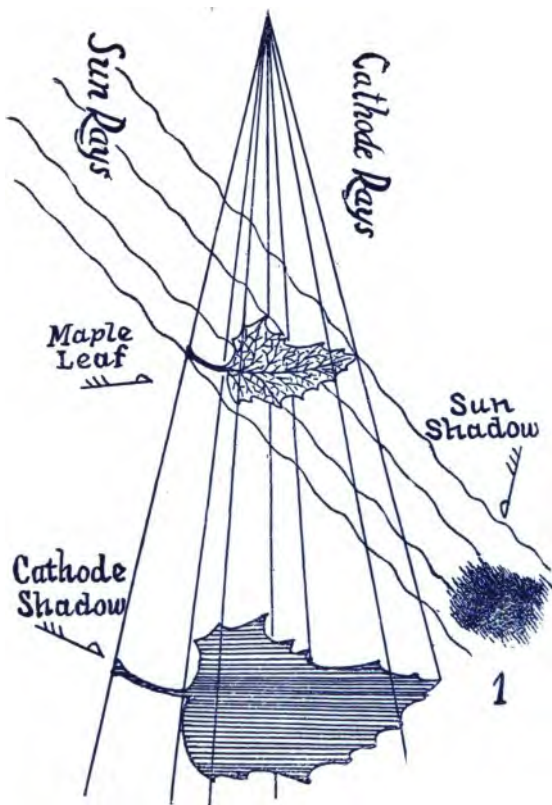
That this is caused by the shape of the Sun is a false philosophy.

But reflected and refracted rays of light, while ultimately governed by the same law, do not pass biyonde cifrun, within the same distance. Therefore, a man may stand upon the illuminated spot, represented in illustration 4, and look back at the crevice, through which the beam of light was admitted, and discern its shape in comparative detail. Paradoxical as it may seem, this appears to be evidence that in the main, reflected rays of light travel in straight lines to great distances, and that direct rays do not, or else we see by means of some other agency than, or in connection with, light.

Direct rays pass biyonde cifrun within short distances, but the cifrun of re-

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Illustration No. 5

## BIYONDE CIFRUN

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flected light is remote. In fact the planets of this solar system are all this side. Hence their phases are plainly seen and are perhaps the best proof that they are round.

But even the Moon has passed biyonde cifrun, as regards speed of revolution, and has become a self-sustaining entity—and is also biyonde cifrun of direct rays of light. Hence that it bears the appearance of being round when passing between the Sun and the Earth, or that the Earth casts a round shadow upon the Moon during eclipses, are not proofs that either the Moon or Earth are round. That the disc of the Sun as seen from the Earth looks round, is not proof that the Sun is round.

The Kaleidoscope is positive proof of the unreliability of images received or produced by reflected light.

Much has been exaggerated in these diagrams in order to present more clearly the claims for which this series of para-

graphs is contending. But the principles represented by them are true in detail. Obedient to these laws, all objects at distances remote enough, when viewed by direct rays, would bear the appearance of being round, no matter what their shapes might be.

There is a species of ray which, like everything else is and always has been, will be classed with mysticism until understood. By means of it, impressions are received directly upon the intellect and when sanely perceived, surpass in both compass and accuracy.

The reception of these rays are not restricted, as many who close their intellects against them suppose, to a few individuals who alone are divine; but touch, reveal to and inspire all who hearken; each according to his fitness, willingness and effort to receive them.

Aside from ambiguity of impressions produced by sunlight and shadow, that

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force or principle known as light lacks power of penetration, thus making optics often a flimsy, superficial and uncertain means of investigation, except in cases wherein all the influences which have affected the rays in transit are fully known and understood. These cases are rare. But inspection, by means of what is called rays of light, reveals that planets are opaque bodies and therefore cast shadows, while comets are huge transparent lenses which cast just what they must cast—illumination instead of shadow. The tails of comets are simply illumination and are always just where they must be, on the side of the comet, away from the Sun.



Illustration No. 6 showing simplest form of single comet.



It may be contended by some, that even were light thus condensed by a huge lens, no illumination would be visible as the light would be simply thrown into space, or at most into luminiferous ether, which transmits but does not reflect light. But they are more than doubly wrong. For other forms of matter exist everywhere, and moreover, luminiferous ether under certain conditions does reflect light. Furthermore, the meteors, which the Earth encounters, is proof that particles of solid matter are distributed throughout that which many regard as space. It is really the composite of those which are illuminated by the condensed stream of light, that we see as tails of comets, just as it is the composite of particles of dust that we see when a ray of light is admitted into a room.

Any inequality of distribution of these particles is quite enough to produce varying brilliancy even to total disappearance.

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Upon these hypotheses anyone who has an ordinary knowledge of physics can account for the behavior of comets which has hitherto been regarded as marvelous, even to the swishing of their tails, which from their very nature, must always be upon their side which is away from the sun which they are passing.

Every search-light is an artificial comet as regards disc and tail.

The Earth is constantly picking up meteors, and obedient to the law of distribution, is as constantly giving off small particles of matter which pass out into space biyonde cifrun to whirl on singly or to be collected or united with other particles into new meteors and be picked up by the Earth again, or join other planets, or by the constant accumulation with other particles grow into entities themselves and become new planets.

(Thus it may be seen how even the particles which compose our bodies, may

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have existed on other planets in the past and may again pass on biyonde cifrun to join other planets in the future.)

Comets differ widely from suns, planets and satellites and have a wholly different mission from any of these. Again it is not beyond the province but is beyond the intent of this treatise to state specifically of what kind of substance comets are composed, further than to contend that they are both luminous and transparent. But viewed as material substance, they seem to be almost as empty nothingness, bubbles, similar to vacuums in the invisible matter which exists biyonde cifrun; vacuums which spring from nowhere, and upon completion of their errands return to the vague realm from which they sprang, passing not only out of sight, but actually out of existence. Hence astronomers never have determined nor never will determine their orbits by means of the telescope any more than they

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can determine the orbits of the bubbles which make up the surf of the sea by watching them through field-glasses.

The nature of the attraction of comets tends to confirm this theory.

But be that as it may, the whirling of planets acts as the gyroscope to hold them in proper pose while comets are special messengers which act more like air-pumps than magnets to draw, attract or hold them in their relative positions with each other.

The tails of comets are comparatively straight. But on account of astigmatism caused by the ever changing surface of that immense lens, which intervenes between them and us—the terrestrial atmosphere—they often bear the appearance of being curved when viewed from the surface of the Earth.

The apparent space between the disc or comet proper and the tail as represented at the arrow in illustration 6 is

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but a portion of the cifrun or dark belt, which is one of the main subjects at which this essay is being directed.



Illustration No. 6

Halley's Comet is in reality a nebula or group of comets, which to consider fully would precipitate so deep into the intricacies of nature as to consume more time than has been allotted for the treatment of this secondary subject. Suffice it to say that the reflections of a myriad of lenses, which Halley's comet really is, are sufficient to produce a faint illumination all about the group.

No contention will be made as to whether Halley's comet is really the same group or

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spring into existence as the result of a recurring necessity for a group of vacuums or attractors to pass through this solar system every seventy-five years, in order to maintain that fine balancing of matter and forces required to hold Sun, planets and satellites in the relative positions which their unity as a whirling group or unit requires.

## CHAPTER V.

As the excursion flits past the domain of heat, which is simply a different manifestation biyonde cifrun from light, those who are aboard need not peer very deep into that region until a cifrun which surrounds all liquids confronts, and beyond which the liquids cannot pass except by changing form. They can pass beyond the cold side, only by consenting

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to become solids, and beyond the hot side only by being transformed into gases.

Man has long known that the liquids with which he is most familiar are thus governed. But not all have been aware that all matter is governed by the same law—that all kinds of matter become solids, liquids or gases, according to the temperature to which they are submitted.

Gases cannot be seen. This is positive proof that matter may and does exist in at least one invisible form.

One of the profound problems that confronts man is how to enter and deal with the realm of invisible matter and forces. But he has discovered that it is tangible, and is striving to learn more about it and how to utilize its ingredients. Among his latest achievements are the new uses to which he has put luminiferous ether and the axispose. Man seems to have been contented to believe or rather has taken it for granted that mat-

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ter can exist in only three forms—solid, liquid or gaseous. But it is only consistent with the other elements, which together with matter, comprise the universe, to suppose that other cifruns exist beyond, that is encircles, the one which has been discovered to surround matter in the liquid form, although man in his present state, or stage of development if you will, seems yet incompetent to follow matter very far in either direction beyond the cifrun which he has known of so long, or to determine or even conceive what forms it may assume biyonde second cifrun.

To repeat in plainer language, what forms matter assumes beyond those points where it becomes too cold to remain a solid, or too hot to exist as gas, is yet unknown to man. That cifrun is the border line beyond which in one direction lies the fourth and in the other the fifth dimension, at both of which pupils of the



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old school sneer, and the existence of which most men deny. But those who have grasped the central thought of this short chapter are now prepared to take the plunge promised on page 10 by extending the principle here presented in both directions through cifrun after cifrun even unto dimensions and forms infinitum. But as the mind here touches the cifrun ultra which encompasses itself, it refuses to venture further in this direction.

As it is with that realm which we have been taught to regard as being the inorganic material world, so it is with man, the invisible portion surpasses in both volume and worth.

## CHAPTER VI.

The consideration of the secondary subjects, which were intended to be so

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presented as to build up to the chief aims of this treatise, having now served their purpose, the cifrun will be brought to the fore.

The cifrun may be seen as a dark belt which seems to surround the lamps upon the street. In fact, it surrounds every luminary. Mariners have discovered its existence in the circle or belt of comparative silence which surrounds fog-horns and other signals at sea.

But it is not only in optics and acoustics that the cifrun, or zero, exists. In Chapter III it was shown to exist in the effects of rotary motion. In chapters IV and V it was shown to exist in light and heat, which are but different manifestations of the effect of the same force, vibration, biyonde cifrun from each other.

That it surrounds and pervades all that is—that it is the result of a general law which extends to the remotest atom of the universe, is one of the contentions of this

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entire treatise. It is that which separates everything from everything else and encircles everything.

It stands at that point in everything, where nature seems to halt and reverse her laws but does not. Viewed from one standpoint, it is the zero around which everything clusters. Viewed from the other side, it seems to encircle all that is; it defines and divides stage from stage in growth. It stands between action and reaction everywhere and forever; it both permeates and encircles our lives. Each night, we lie down to sleep. If in health, the functions of our organs of sense, as well as those of the voluntary and rational soul, are partially suspended. Every time that we sleep we pass through a cifrun or dark silent belt to awaken in a new cycle.

Thus each day is as a life unto itself separated from the others by a zero which we call sleep. Each day's life is in a

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measure biyonde cifrun from those of yesterday and tomorrow.

Birth is that point in our existence when we emerge from an intensely dark, silent belt which touches our lives and like an invisible, yet opaque curtain or cloud, exists between our embryonic life and us as we now are in our present form, shutting out so completely even all memory of the past, that we seem to have forgotten all, or at least almost all, that transpired upon the other side. We lived before we were born. We were sentient beings then as now. Yet all seems to have vanished save that vague essence of memory known as instinct or innate ideas.

Death is the next point in our existence at which we shall again touch and enter the inner wall of that same intensely dark, silent belt, which surrounds us in our present state, to emerge again biyonde cifrun.

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But listen! Some philosophers, or some inspired ones, if you prefer, hold that as individuals, we are each simply an inseparable part of the sum total of all life, and that when as individuals we die, that it is simply as the receding of a bay or tiny inlet; that what we call our life simply recoils or flows back as it were, into the mighty sea of all life, of which it is, always was, and always will be a part.

There is much in this pretty belief to commend and nothing to condemn.

Others hold that as individuals we are simply organisms, that is, a collection or composite of millions of minute organisms which have united for a purpose in which they each hold an interest, and that what we call our thoughts, our acts, our life are but composites of those of this myriad collection of smaller organisms, and that what we call death is simply a dissolution or rather a disorganization or separation of these smaller living beings which com-

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pose our bodies; that these smaller beings may live on, simply separating, to enter into new combinations and thus make up new living forms.

There is much evidence that tends to confirm this belief. For every tissue of the body is now known to be a compact of small living beings, each with an individuality of its own, just as much as we. The blood is teeming with living amebae who are ever diligently at work like great armies building and cleaning up for themselves and us and battling with myriads of our diminutive enemies who seek to enter and feast upon, or destroy our bodies. In our desire to give gratitude to the source of our existence and preservation, we will not go amiss if we give to the little white ameba a share of our thanks. For when they become impoverished our strength fails us. When they cease to toil we die. Without them we, as human beings, cannot exist.

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Blessings both on the amebae and through them to the occult source of life! These are our unavoidable and indisputable builders, preservers, protectors and mediators. He who sacrifices, impoverishes, abuses, offends or neglects them does so at his own peril.

There are those who enter the dark belt, death, believing that dying is simply lying down to a peaceful eternal sleep; that it is as the bursting of a bubble—that, like the comet, the vacuum which this life sometimes almost seems to be, will close up at that point where we shall touch the inner wall of the cifrun, death, and that we, as individuals, shall there vanish forever—that we exist as does a flame.

There is less in this belief to disturb tranquility of mind, than in some of the others, while the high estimate of the value of the present life which it induces is commendable.

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As the only immortality which it knows is that which lives on in the progeny and reputation which the individual leaves to exist after itself, it influences for high ideals of parentage and personality.

There are many who believe that at death, that invisible, but opaque, curtain which conceals what follows death shall rise, and that we shall be permitted to pass on and continue to exist in our present personality, and that we may look back into this vale of mingled joys and sorrows as if looking back through a night's sleep and recalling the incidents of the previous day; that we shall then see the virtues and defects of ourselves as we now are — that the dark, silent belt, death, is but the portal through which we pass on, each retaining his personality, to live forever *biyonde cifrun*.

The prospect of eternal life in our present personality furnishes to many an



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element of fascination and enchantment in this belief not to be found in the others.

But whether one believes this or that or any of these, is of little moment. Too long already has been endured the hatred, prejudices and strife which pernicious comparisons of these conjectures have engendered. Matters of greater importance, and that demand our immediate attention, confront us at every step. It is what a man is that determines his worth. No human eye can see either backward nor forward through the dark, silent belt which surrounds our present life. He who offers to sell you information concerning the region from which you came or the realm to which you are going, attempts to obtain your possessions by false pretense.

The present life is real, full of demands and is the one that concerns just now. He who spends it in doing the right, need have no fears concerning what lies beyond. He who wastes it in dreaming of what

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awaits him after it is all over, is himself a zero here and might as well move on and make room for better men.

The ideas of reward and punishment are the incentives to action, and the inducers of restraint alike in all creeds. To place them beyond the grave weakens rather than strengthens them. Every man's life is bound up with that of the human race. He whose life is full of good deeds excels and should be rewarded while he is alive. Tombstones are poor recompenses, and epitaphs poor fare.

Here we would gladly stop. But the urge of duty impels that more be said. The human race has an inherent right to protect itself, and wherein the scourge, the gallows, guillotine or electric chair, serve to protect the lives of the innocent and thus contribute to the general welfare, they are to be commended.

Turning away from the repulsive thought of this, the most horrible of duties,

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and rushing with all possible speed past the wild and visionary isms and senseless schisms that have contributed so much to discomfort, contention and strife, we reach the goal.

From somewhere down deep among the elements that constitute the basis of human happiness, is slowly but surely evolving the formation of a condition, a condition yet without a written creed, the gleams of which are already being hailed with joy, a condition not traceable to any man or set of men, but that is springing from the better chambers of the human heart and is encouraged upon the selfish side by the discovery that the fruits of kindness and charity for the opinions and rights of others excel the results of imposition and unwarranted cruelty.

America, with its motley and dissimilar population, is especially fitted to become, as it is becoming, the birth place of the doctrine of the future.